

# The Deaf-Mutes' Journal.

"There are more men ennobled by reading than by nature."—CICERO.

VOLUME VI.

MEXICO, N. Y. THURSDAY, FEB. 8, 1877.

NUMBER 6.

remark that displeased a female of another church somewhat. She arose and contradicted him in the midst of his discourse. He, however, made no reply, but proceeded as if nothing had happened. After the preacher sat down, man by the name of Calkins stood up to exhort. He was so boisterous in his address as to offend the ears of some present, and one Murdock, a member of some church, and a tavern keeper (tavern keepers, and rum sellers at that, were sometimes church members in those days—not so now), interrupted him by asking why he blew and spouted so; if he supposed God or his hearers were deaf! Then Mr. Ames interposed, saying, "I have invited these men to preach in my house, and they shall have the privilege of preaching and talking in their own way, without interruption." Ames was not a professor of religion.

The vociferous manner of some, in their religious exercises, especially in the early days of Methodism, was to some extent the result of sincere religious earnestness coupled with a natural ardor of temperament.

Few of the ministers of that day had the advantage of a mental discipline, through a regular scientific training; hence they were more liable to moving outbursts of pulpit passion, and, particularly when the heavenly unction rested upon them, wonders were wrought by the word. This class of men seemed adapted to the condition of the popular mind; hence they were generally more successful instruments in leading sinners to Christ, than those of more scientific culture.

Methodists were accused of being the patrons of ignorance, but the allegation originated in the ignorance of those who made it. They did not understand the history and genius of Methodism. Methodism was born in a university, it did not confine itself there. It had to go out after the ignorant and lost. It could not wait, for the perishing could not wait, for it to carry all its ministers beyond college; any more than Christ could wait, or the world could wait, for all of his apostles to be graduated in a prophet's school, before they received the universal commission, "Go preach." Methodism took converted men—men of common sense, of Bible knowledge—who understood the way, the science of salvation, and who loved souls, and sent them out, but required them to study; and she has kept pace with the progress of the world, and to-day the Methodists are, perhaps, doing more for the cause of education than any other denomination, and has given to the world some of the ripest scholars and best orators and statesmen of the age.

The first class was organized in Mr. Ames' house, and consisted of five members, viz., Mrs. L. Ames, Place, Calkins, Cheesbro, and W. Armstrong, who was the first leader.

The formation of a class was not the organization of a church proper. The organization of a Methodist church or charge consists of the formation of a number of classes, according to the whole number of members, each class having appointed a leader, as an assistant pastor; he has charge of his class; his duties are prescribed by the Discipline, and while he is leader, even the bishop has no right to take the leader's place without his consent. Another element in the organization of a church or charge is a Board of Stewards. Without these two classes of officers there can be no organization of a local Methodist church or charge. The stewards are required to be men of sound piety, of good business capacities, and men who both know and love the doctrines and discipline of their church. The recording steward is the highest lay officer in the church, and, if possible, a representative man, a representative Christian, and a representative Methodist.

The first quarterly meeting was held in Mr. Ames' house, and the love feast was held and the sacrament administered to eight communicants in the bedroom. The stand upon which the elements were placed is now in the possession of Mr. L. Miller, preserved as a memento of the infant days of Methodism in Mexico. The second pastor's name was S. Rowley. He was from Baltimore, and was of a wealthy family. He had a nice traveling equipage, was well dressed, and had a silver clasp or buckle with which he fastened his cloak, and had a silver-mounted riding whip. These fixtures were thought by some to savor too much of popularity, (as it was then called), and there being some murmuring about, to relieve these tender consciences he gave away his silver clasp and tore the silver trimmings from his whip. When chided for yielding to such whims, he modestly replied that he did not wish to do anything to hurt the feelings of his brethren.

This good man probably did not doubt the lawfulness of that of which some of his brethren complained in this instance, but his course was a practical exemplification of Paul's economy of Christian expediency and courtesy, who said he would "eat no meat, if it should cause his weak brother to offend." A principle, which, if acted upon, even when it could be done without sacrifice, would obviate much unpleasantness in the Christian family.

Methodists subscribed with the promise, as is usually the case under such circumstances, of having certain privileges.

In 1810 the Genesee Conference was

organized in Lyons, Wayne Co., the sessions being held in Judge Dorsey's corn barn. The conference territory was divided into three districts, viz., Susquehanna, Cayuga and Upper Canada. The Black river country was included in the Cayuga district. There were but two circuits in all the Black river country, viz., Black River and Mexico. Mexico circuit extended from Redfield and Cananda to the Oswego river.

In 1811, Ira Fairbanks was appointed to Mexico circuit. He received \$25 that year on his salary and says he left the circuit out of debt.

After Fairbanks, up to 1820, the following persons were connected with the society here as pastors, but in what order, I am not exactly informed, viz., Isaac Puffer, Truman Gillett, Nathaniel Reador, Truman Bishop, Reuben Farley, Joseph Willis, Truman Dixon.

The name of T. Dixon brings to my recollection a circumstance that will serve as a specimen of the expedients to which the early Methodist preachers had sometimes resorted in trying to augment their scanty means of support, and lay up a little for a rainy day. The incident was related to me by the recording steward of Rose circuit, nearly forty years ago.

Mr. Dixon, when traveling Old Victory circuit, had, in some way, come into possession of a young horse, in addition to the one he used. When on the rounds of his appointments, (which took four weeks to accomplish), he took with him both horses, riding one and leading the other. This was economy in two respects—it saved his family the trouble of taking care of the colt at home, and saved him the expense of keeping. How the brethren were pleased with that stroke of financial policy in their pastor, I was not informed, but it is probable they took it kindly, for the people had large hearts in those days in proportion to their means.

Means have greatly increased in the Church since that time, but whether or not hearts have grown proportionately large, would, perhaps, require some moralizing and philosophizing to determine.

Mr. Fairbanks relates a circumstance that occurred when he was on the original Mexico circuit. I find it in Dr. George Peck's history of early Methodism in the old Genesee Conference. I will relate it, as the society here and that where the incident occurred were at that time included in the same pastorates, and as it shows how the old Methodist pioneers broke up the moral soil.

At one of Mr. Fairbanks' Sabbath appointments, he says, a Bro. Bennett came ten miles to hear preaching. After meeting this Bro. Bennett requested him to make an appointment to preach in his neighborhood on some week day. He consented, and visited the place, which he says was 10 miles through the woods, on Salmon River. He does not give the particular locality. This seems to have been a peculiarity of pioneer itinerants. They generally say, as most of their appointments were at private houses, at such and such a house, naming the owner instead of the vicinity. He says he found a people without religion, or Sabbath, abounding in neighborhood and family quarrels. The novelty of preaching, however, brought out a full house. After preaching he told the congregation that it would make him 20 miles extra travel to come again; his assistant would come in two weeks. His colleague attended his appointment and brought a favorable report. Mr. Fairbanks went to his appointment at the time and found a full congregation. After preaching he read the Discipline, and then requested those who would unite in society to rise up, and to his surprise the whole congregation rose up except one man and he left the house. He felt a little alarmed, he feared he had got into trouble, but he preached to them again in the evening and held a class meeting, and tried to instruct them in what was necessary to be Christians and Methodists. Some seemed deeply affected. That whole neighborhood joined the class except one family, and that society became the most spiritual and deeply experienced society on whole circuit. When the last quarterly meeting in the year came they went ten miles to attend it with ox sleds, the women rode and the men went on foot. I believe it was in June or July; a happier company he never saw.

From 1811 to 1820, I have not been able to collect any special incidents; the society here, however, steadily and slowly progressed against much opposition. The house of Mr. Ames continued the preaching place up to 1820. In this year a commodious school-house, two stories, and built of brick, was erected on the ground where the present Academy stands. That school-house was occupied by the Congregationalists and Methodists alternately as their meeting house. This joint occupancy continued until the Presbyterian church was built, in 1828, or between that and 1830.

Methodists subscribed with the promise, as is usually the case under such circumstances, of having certain privileges.

In 1830 Samuel Bibbins was the pastor in Mexico, and I think this must have been in Oswego Circuit.

We have seen that the house of Mr. L. Ames was the home for the itinerants, and it continued to be so after it ceased to be a preaching place. Some of his neighbors expressed to him concern lest the Methodist preachers should eat him out, but he assured them that he was the better financially for what he did for

In 1821 a Black River District had been formed, which showed that, in about twelve years, the territory embracing but two circuits, had so grown in Methodist strength that it was organized into a district, including nine circuits. R. M. Everts was the Presiding Elder.

This place was included in Oswego circuit, and Chandy Lambert was the preacher. Father Lambert was a very strait man, physically and religiously. He wore a shad-bellied coat, I believe, without any buttons (buttons where not used was simple extravagance); and he thought a sister with a bow on her bonnet ought not to be admitted into Love Feast. That might, perhaps, be considered an extreme view in one direction, and the silent toleration of the gewgaw extravagance of the present day an extreme in the other direction. Which is the most consistent with the genius and profession of the Christian religion I leave to the thoughtful to judge. As for myself, my taste always inclined to the medium, to the dignified and unostentatious, especially in Christian example.

In 1822, James P. Aylesworth was the preacher on Oswego circuit, which it seems, included this place. Mr. Aylesworth was a large body, with massive shoulders, and surmounted by an enormous head. His voice was stentorian, and he literally thundered the truth. He was jocose, a sort of anecdotal olie, abounding in anecdotes and repartee. At one time, when preaching, a man near the door was looked. "Come along," said he, "I have a key that will open the door." And he walked up to the door and put his foot against it, and it went open. "There," said he, "walk in." So they did. This opposition, so far as participated in on the part of members of other churches, must not be attributed to a spirit of wicked persecution, but rather to fidelity to their views of truth. As St. Paul thought before his conversion, that "He ought to do many things contrary to the name of Jesus." They thought they ought to do many things contrary to Methodism, because they believed it to be a wicked and dangerous heresy. But as Paul said after his conversion, so these Methodists could say "After the manner which you call heresy, so worship we the God of our fathers." But they are better informed now, and I suppose the Methodist behavior rather wortier in some respects. We may remark here that our doctrines and original institutions are the same now as then, but the prejudices of others being conquered, the Methodists are better understood by them, hence they are looked upon with more favor.

In 1823, J. P. Aylesworth and Orren Foot were the preachers. Number of members on Oswego circuit, 322. The number in this place I have no means of knowing.

In 1824, Truman Dixon was preacher on Oswego circuit.

In 1825, Benjamin Dayton and Enoch Barnes were the preachers. No special incidents this year.

In 1826, Enoch Barnes was the circuit preacher; Goodwin Stedard, P. E. During this year an incident occurred which accorded with the spirit of that age as to opposition to Methodism. The Methodists had a quarterly meeting appointed to be held in the two-story school-house referred to. The Love Feast they usually held in the upper story. They had Love Feasts then. The trustees were expecting to take down the chimneys, with fire-places, and put in stoves in the fall.

Now was an opportunity to play a trick upon the noisy Methodists. So, though it was not necessary to pull down the chimneys, yet, a day or two before the appointed time, some parties, to show their zeal in opposing the sect everywhere spoken against by somebody, went and tampered with them partly down and scattered the brick and mortar over the floors, and rendered it entirely unfit for a religious meeting-place.

Mr. Orson Ames, though not a religious man, feeling indignant at the ungracious act, said, using a cant phrase: "Here is my tanner, and here is my lumber; turn in, a half dozen, and seat it, and fit it up for your meeting." So they did, and had a good time, and opposition turned out for the furtherance of Methodism.

The steward is the pastor on Mexico circuit. Mr. Tuller was an intelligent and instructive preacher; if there was a lack in the pulpit, it was in the absence of an impressive and practical application of his subject. Joseph Cross was an eratic young man, a man in the pulpit, a vain boy out of it. He was a young man of high aspirations, of superior pulpit eloquence. He was a rabid abolitionist here. In a few years he was called South to fill the chair of Professor of Elocution, in the college of which the late Dr. Bascom, the celebrated Methodist orator, was president. Here Mr. Cross became intensely pro-slavery, and fully in sympathy with Southern principles. Here he was dubbed D. D. and LL. D. and joined the Episcopalian.

In 1827 Charles Northup was preacher. N. Salsbury, P. E. Father Northup was a good specimen of an early Methodist preacher; a man of some ability and ingenuity as a sermonizer, and to little dry humor given at times. Attending a week day appointment, he found a small congregation; when he announced his text, he remarked, I have a small congregation to-day so I must give you a little preach. You all know, said he, I can preach—pans, then resumed—as little a sermon as any body.

At the general conference, 1828, Genesee Conference was divided, and Oneida Conference, formed, and Black River District fell into Oneida Conference, and Mexico I think was in Salmon River Circuit.

In 1828 Elisha Wheeler was preacher in charge of Salmon River Circuit. He was talented, his sermons were great, especially popular and long.

It is probable that the legal society of the Mexico M. E. Church, was organized in 1833. I find no record of the organization, but at a meeting of trustees, Feb. 11th, 1834, there were present Simon Tuller, Leonard Ames, Orin Whitney, Daniel Austin, Eldad Smith, Reuben Halliday, Stanton Kenyon, and O. C. Whitney. Afterwards the name of F. Evans was added to the list of trustees.

The Brick Church was built in 1833. L. Ames gave nearly his whole time during the season, to the building of the church.

At the conference held in Owego, in 1835, Mexico was erected into what was called a Station, and Jesse Penfield appointed here as its first preacher. At that conference the vote was taken to divide the Oneida conference and form the Black River Conference. Mr. Penfield's talents were of the hortative kind, and he was esteemed as a good pastor, and the church enjoyed a good degree of prosperity under his two years' pastorate.

In 1837, Evertel was appointed here. He was an Englishman of considerable intellectual strength as a theologian, and ingenuity as a preacher. It came to pass as is sometimes the case in the experience of pastor's families, that the larver in the parsonage became uncontrollably vacant. As a reminder to the delinquent financial agents, he rose in the pulpit of a Sunday morning and announced as his text the words of Job, in his peculiar pronunciation, "I shall die in my nest." I suppose they took the hint.

In 1838 Mexico was left to be supplied for some cause. Squire Chase being without an appointment that year, was employed to serve the charge. Mr. Chase was a man of majestic form, and of superior pulpit talent. He stayed but part of the year, and I think on account

of poor health asked to be released. He afterward went as a missionary to Africa, but not being able to withstand the climate, with his system impregnated with African malaria, he returned, and at the Syracuse conference in 1842, he preached once with great acceptance, and died during its session. Joseph Kilpatrick was employed to serve the rest of the year 1838. He was an impulsive, fiery spirit, and he stood for a time and beheld in silent awe the work of the Master, the movements of the spirit's power.

In 1839, the appointed to Mexico came from Camden. His name was B. Holmes—a sort of matter-of-fact man, with little or no literary or poetical element in his composition, and without much admiration for fancy sketches in the pulpit. Phenomenologists assigned him a large bump of canition, which sometimes made him slow in his decisions and actions, and gave him with some the appearance and reputation of moderation. When, however, he became satisfied he was in the right, it was hard to persuade him to back down, or give up his position; and he ain't got over it yet.

On arriving in Mexico with his family and goods, he found no house for the preacher. Bro. Eldad Smith, one of the stewards, kindly took his family into his house, and gave them shelter and food for several days, till he procured a room in the farm-house of the widow Davis, about two miles out of town. After a few weeks a house standing on the side hill, opposite the Park Hotel, and constructed of an old school house, with an underground room, became vacant, and was engaged at a rent of \$80 a year, subject to a reserved right by the owner, and, sure enough, the opportunity occurred in a few months, and the preacher was fortunate enough to procure the stone house, now occupied by Philip Smith as a grocery store. This house also had an underground room. In both houses, the family had to stay in the cellar-kitchen.

The pastor himself had to become responsible for the rent and pay it, as he, though with a feeble wife and five children, might be supposed by some to be living fat and fuming sumptuously on an estimated salary of \$250 a year. The recording steward's book, I believe, shows fat and fuming sumptuously on an estimated salary of \$250 a

# DEAF-MUTES' JOURNAL.

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THE DEAF-MUTES' JOURNAL is issued every  
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\$70,000 for their completion. The institution asks from Congress this  
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One copy one year,	81.50
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## PUBLIC NOTICE.

Mr. Austin W. Mann, one of our as-  
sociate editors, is our authorized agent  
at large and particularly in the West.  
Mr. Mann is commissioned by us to  
collect subscriptions, obtain new sub-  
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the JOURNAL and also to contract for  
advertisements for the same.

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and tell them that it is to their interest  
to subscribe for themselves, they will do  
their duty towards establishing the per-  
manency of the DEAF-MUTES' JOURNAL.

## Death of Richard E. Bull.

As we go to press, we are pained to  
learn that Dr. I. L. Peet received last  
Monday, a telegram from the North  
Carolina Deaf-mute Institution, announcing  
the sudden death of Mr. Richard  
E. Bull, which occurred there last Sunday  
p. m., at 4 o'clock. It is with feelings of deep regret that we are thus called  
upon to record the death of Brother  
Bull, and we tender our sympathies to  
his relatives and many mourning friends.

## The Intermarriage of Deaf-Mutes.

For a long time we have been trying  
to get statistics bearing on the point of  
hereditary deafness—but the times are  
hard, and we have heard from but two  
institutions. The last information comes  
to us, through the Gopher, from the Min-  
nesota Institution and is as follows:

For the information of the editor of  
the DEAF-MUTES' JOURNAL and all others  
interested in the subject, we will state  
that of all the pupils who are now  
or have ever been connected with this  
institution, not one has had a deaf-mute  
father or mother.

The Iowa Institution out of an attend-  
ance of nearly five hundred in previous  
years has had but five pupils, who were  
children of parents in any way deaf.  
These all belonged to one family, the  
father being deaf and the mother a hear-  
ing person.

In the Central New York Institution  
out of an attendance of eighty-six, there  
are two pupils who have parents both  
deaf and dumb. These two, however,  
are transfers from New York, and be-  
long to the records of that institution.  
A correspondent writes that Mr. George  
W. Allen, one of the first pupils of the  
American Asylum, married a deaf-mute  
and has three children, all deaf and  
dumb. All three are married and each  
has one or two deaf children. One mar-  
ried a hearing person, and of his three  
children, two are deaf and dumb.

From these rather scanty facts, which  
we are afraid are all we shall ever get,  
we conclude that there is nothing to support  
Dr. Peet's remark at the Principal's  
Conference at Philadelphia that fifty per  
cent of the intermarriages among deaf-  
mutes resulted in deaf offspring; and  
very little to bolster up the theory of  
some philosophers, that the marriage of  
a deaf-mute to a hearing person is a safe-  
guard against deafness in offspring. The  
Iowa deaf-mute tried it, and had five  
deaf children. Mr. Allen was more fortu-  
nate with only two.

To sum up, our opinion is, that if  
forced to depend upon intermarriages  
among the deaf for pupils, the various  
institutions would very soon cease to ex-  
ist.

## The Columbia Institution.

The report of this institution includes

that of its Collegiate Department, other-  
wise known as the National Deaf-mute  
College.

The number of pupils of all grades in  
attendance during the fiscal year ending

June 30th, 1876, was seventy-six. The

number at the writing of the report in

October last was one hundred.

The receipts aggregated \$56,813.76, and the

expenses \$54,876.75, leaving a balance

of \$2,137.01.

It appears from this exhibit that the  
cost per capita was very nearly \$720,

which may be explained, partially at  
least, by the figures which put the amount

expended for salaries and wages at a lit-

tle over 50 per cent. of the whole.

The exercises at the closing of the  
term, where one young man took the de-  
gree of Master of Arts, and others the  
lesser of B. A., were particularly interest-  
ing, as were also those on the occasion  
of the visit of the Emperor of Brazil,  
June 2.

The new buildings, for which plans  
were submitted ten years ago, are expect-  
ed to be ready for occupancy in the fall,  
provided Congress appropriates the ne-  
cessary \$70,000 for their completion.  
The institution asks from Congress this  
year:

For buildings.	\$69,524.62
" current expenses,	51,000.00
" Improvement and care of grounds,	10,000.00

\$130,524.62

We hope they will get it. The in-  
stitution believes, in view of its con-  
tinued success and generally acknowledged  
utility, that its Collegiate Department,  
otherwise the National Deaf-mute Col-  
lege, should no longer be regarded as an  
experiment, and it calls upon the various  
States to make provisions for sending the  
deaf from their institutions there.—  
Probably all would not rise up in arms  
against the suggestion, if the rate asked  
was that of regular pay pupils, \$150 per  
annum, and a proportionately number  
of years taken of the regular course in  
the several States. It would never do  
to hint at the last fiscal per capita of  
\$720. We rather think the various  
States will argue that the National Gov-  
ernment ought to assume the whole re-  
sponsibility.

## The Itemizer.

The idea is to gather into this column items  
that relate to deaf-mutes personally, or to asso-  
ciations of deaf-mutes, or to institutions for the  
benefit of deaf-mutes. We hope our friends  
and readers will keep us supplied with items for  
this column; mark items so sent: *The Itemizer.*

At the fourth of the series of readings  
at the Michigan Institution, Miss MAG-  
GIE T. BENNETT rendered "Maud Muller"  
in signs.

A deaf and dumb man named  
MICHAEL MODGLER was run over and  
killed, Jan. 15th last, near Ava, Illinois,  
on the Cairo and St. Louis railroad.

MR. GEO. PEPE, from somewhere in  
New York, is at present located at Mt.  
Clemens, Mich. He has work in a saw  
mill, and is the main stay of his aged  
mother.

The Mirror says that two deaf-mute  
boys, who received instruction in its office  
two years established—have developed  
into good composers, and have situations at good wages. All of which we  
do not doubt.

The graduates of the Illinois Institu-  
tion have, through the Principal, peti-  
tioned the trustees for permission to hold  
a reunion at the institution sometime  
during the coming summer. A favorable  
reply has been received.

A deaf and dumb son of CHARLES  
WEAVER was run over by a wagon on  
the streets in Dayton, Ohio, Jan. 14th  
last, and his skull crushed. It was  
thought he could not live. The driver  
of the wagon escaped.

The New York Board of Appropriation,  
on motion of Comptroller Kelly, ap-  
propriated, from the unexpended balance  
of \$30,231.15, \$23,593.83 to the  
New York Deaf-mute Institution, and  
\$200.26 to the Institution for the Im-  
proved Instruction of Deaf-mutes.

The Day School for Deaf-mutes at  
Portland, Maine, went into operation  
last November, under the charge of Miss  
TRUE. It numbers sixteen pupils who  
are doing finely. More are expected ere  
long.

MR. BICKWELL, of Lewiston, Me.,  
and SARAH A. LOVEJOY, Sebew, Me.,  
were married last October. The newly  
wedded couple have purchased a house at  
Lewiston, and intend to make their resi-  
dence in that thriving city.

MR. HARTWELL LOVEJOY with his deaf-  
mute sister EMMA still lives at Sebew, Me.  
He is in prosperous circumstances,  
and owns a house with some land, also a  
large shop, where he conducts the busi-  
ness of a cabinet maker.

MR. JOHN EMERSON is living in com-  
fortable circumstances at Howland, Me.  
He gives attention to the culture of fruits  
and flowers, and enjoys the quiet retire-  
ment of a country life. He is a spiritu-  
alist.

MR. A. B. GREENER, in his history of  
publications for the deaf and dumb, makes  
mention of the *Fanwood Chronicle*, a  
monthly paper started in the New  
York Institution in 1864. It did not  
have much of an existence.

A correspondent writes that about  
three weeks ago, a nephew of Mr. J. D.  
PICKENS of Peel Tree, West Va., aged  
about twelve years, was playing in the  
neighborhood of his home, when he ob-  
served four black snakes crawling about  
and hissing with their heads raised  
above the ground, apparently in search  
of some prey which they might attack.

It was quite a phenomenon to witness in  
midwinter. Three of the reptiles were  
killed; the other escaped. The winter  
there from the last of November up to  
the middle of January, was quite severe,  
and savored very much of the character  
of the usual Northern winters. Since  
that time the weather has been mild and  
pleasant.

AUGUSTUS M. KOWALD, of Buffalo,  
N. Y., says that he was educated at the  
New York Institution from which he  
graduated in 1872. At the time he left  
school, he was in the first class under  
the instruction of the Rev. H. W. Syle,  
who was then a teacher. His occupation  
is cutter for ladies' shoes. Last year he  
cut 36,391 pairs of shoes for John Dor-  
schel & Co., the most extensive manu-  
facturers of ladies' shoes in Western New  
York, and for whom he is still working  
and earning good wages, the hard times  
to the contrary notwithstanding. He

says that last year he cut as many pairs  
of shoes as any common two men. His  
employers repose in his honesty, and he  
is entrusted with the keys to the building  
which he opens in the morning and  
closes at night. Mr. KOWALD is also by  
trade a shoemaker, and every year makes  
a couple of pairs of very fine hand-sewed  
French calf boots, (probably to keep the  
trade fresh in his memory.) He likes  
his employers very much. In cutting  
out shoes his work is divided between  
domestic and French calf, French and  
kid grained and pebble goat. Mr. KOW-  
ALD belongs to no trade Union, but with  
a willing heart accepts the wages  
offered to him, which he considers as good  
as the times will warrant and feels grate-  
ful that he is doing so well by sticking  
to his business, while so many others are  
unemployed.

They have a big bob-sled at the Ohio  
Institution, christened the Centennial.  
With a heavy load of pupils it had an up-  
set recently, and this is how the enter-  
prising local describes the occurrence:

"About three o'clock yesterday after-  
noon, the large four-horse bob-sleigh be-  
longing to the State Deaf and Dumb In-  
stitution, containing between fifty and  
sixty pupils of the institution, was driven  
across High street and down toward  
Front on Town. The grade was steep,  
and the sled went with such force, owing  
to the heavy load, that the two rear  
horses were unable to hold it back. This  
of course started the animals into a run,  
the driver being unable to check them.  
In turning the corner of Front street,  
north, the rear runners swerved suddenly  
to the left, came in contact with a slight  
elevation in the roadway, and the sled  
tilted over just far enough to dump the  
poor mites out in one great mass, but  
luckily the box or bed of the sled did  
not go over upon them, as it would have  
done had the sled tipped further, and  
none of the children were seriously in-  
jured. They were terribly frightened,  
however, and although they could not  
speak, they could scream, and scream  
they did with all the force of their lungs.  
One girl was injured in the arm, and it  
was at first thought her arm was broken,  
but examination proved the contrary.  
Several other children were slightly  
bruised, but not seriously.

"After the upsetting of the sled, the  
horses continued to run north, and were  
finally stopped by the leaders coming in  
contact with and utterly demolishing a  
fine Portland cutter belonging to James  
C. Lough, which was standing in front  
of the Ohio Brush Works, on the corner  
of Gay and Front streets. The bed of  
the sled fell off near the corner of Broad.  
Mr. Lough was behind his desk, when  
he heard the crash which made him think  
the room had fallen in from its weight of  
snow. He jumped clear over his desk  
(it was not a very high one,) and rushed  
to the door. The two horses had literally  
jumped into his cutter and broken it  
up in the most complete manner. The  
big sled was considerably broken, but  
can be made as good as new by little  
repairing.

"One of the horses attached to the  
sled, a small mare was slightly cut, but  
not seriously injured. The escape of the  
children from serious injury was remark-  
able.

The old Centennial is now undergoing  
repairs, and will soon be ready for an-  
other, and we trust a safer ride.

MR. C. H. TALBOT, appointed from  
the Kentucky Institution to the care of  
the Mississippi Institution, writes thus:  
If you were to drop into this institution on a  
visit, you would find things very differ-  
ently arranged from what you find them in  
the Kentucky Institution. Here we have  
school-rooms, dormitories for both  
boys and girls, and apartments for the  
teachers, principal and matron all in one  
building. The boys and girls eat at sepa-  
rate tables. And we have no school in the  
afternoon. The pupils all sleep in  
separate beds; and every boy and girl  
makes up his own bed. The girls do all  
the dining-room work; and the boys  
pump and carry water, and work the  
garden, just as you do in Kentucky. The  
girls darn and patch, and set tables with  
great energy and cheerfulness, and the  
boys grumble and shirk, as is found to be  
the case elsewhere. Our matron sleeps  
in the same room with the girls. Our  
dormitories are all small— with only five  
or six beds in a room. Our pupils all  
have walnut bureaus to dress before, and  
in many things are fixed up very com-  
fortably. Yet we have no library and no  
museum, no pictures and no chapel.

There are very many deaf-mutes in  
Mississippi, yet there are very few of  
them at school. The people are all very  
poor since the war. And the railroad  
fare is very high. Some of the roads  
charge five cents a mile, and some of  
them six. So the poor people have great  
difficulty in getting their children to school.

The deaf-mutes in Kentucky ought to  
congratulate themselves upon having  
such a fine institution for their educa-  
tion, such liberal appropriations from  
the Legislature, such skilled and ex-  
perienced teachers, and last but not least,  
upon having the language of signs in its  
original purity, refinement and perfection.  
And I would say to the pupils now in  
the institution, that you should love  
your institution, and try to get the greatest  
benefit from your sojourn there, for  
there is no institution in the South  
where you will have as great advantage  
as in the institution in the good old  
State of Kentucky.

## The Florida Case.

WASHINGTON, Feb. 7, 1877.

4 p. m.—The electoral commission, by  
a vote of 8 against 7, decided that no  
evidence can be admitted which goes be-  
hind the returns, but that they may in-  
quire as to eligibility of Presidential  
electors.

A special from Berlin says, Servis has  
agreed to accept the offer of Turkey to  
restore it to its position before the war  
as a base of treaty.

The mute meeting was well attended,  
and there were several speaking ladies  
and gentlemen. President Robinson, of  
Brown University, would have honored  
the audience with his presence, but, un-  
fortunately, he had an engagement which  
deprived him of that pleasure. Prof.  
Turner dwelt fully upon the thirteenth  
verse of the third chapter of Proverbs,  
"Happy is the man that findeth wisdom,  
and the man that getteth understanding."  
In the afternoon he discussed on the  
fifth verse of the fifth chapter of Matthew,  
"Blessed are the meek, for they shall  
inherit the earth."—Providence, R. I.,  
Evening Press, Jan. 22, 1877.

A Table,  
For those who use the Book of Common  
Prayer.

Sunday, Feb. 11th.

## CORRESPONDENCE.

Going to Have a Good Time at Worcester, Mass.

WORCESTER, Jan. 31, 1877.

EDITOR JOURNAL.—The members of the Massachusetts Deaf-mute Christian Union residing in Worcester will hold a Social Lever in this city on the evening of the 22d of February. The evening's entertainment will consist of an oration, tableaux, mask disguises, and other interesting and laughable performances. A cordial invitation is extended to deaf-mutes and their friends. Persons from a distance, intending to be present at the Lever, will please notify any one of the Committee, and arrangements will be made by us for reduced rates on the railroads and at the hotels.

W. H. GREEN,  
D. B. HOWE,  
Geo. A. HOLMES,  
Committee.

Gossip from Boston.

(From our own Correspondent.)

The annual Lever proved but a small gathering of Boston and vicinity mutes, with scarcely more than two or three from abroad. Yet it was a very enjoyable affair. All differences were for the time being laid aside, and cordial hand-shaking, with "Glad to see you very," "New Year happy give you," went circling round among the assembled guests, in the expressive backward English of the sign-language. Mr. Homer's genial face shone everywhere, as he went hither and thither, attending to the comfort and convenience of the guests. Games and dances were the order of the evening. Mrs. Homer's tall, graceful form led in the latter; while Jolly Prof. Job Turner rushed about in the lively Copenhagen, with all the abandon and zest of a boy. Indeed, the old gentleman declared he felt like a boy again. Mrs. Magee, the bride, was present, looking as supremely happy as a bride ought to—the groom ditto. Then there were young people who paired off, and got into snug corners to flirt, while the dignified papas and mammas were seated about with their little ones, whose presence contributed in no small degree to the gayety of the occasion.

The supper at Copsland's was served in the usual bountiful style of that elegant restaurant. By a funny coincidence Mr. and Mrs. Alden of Maine, found themselves seated alongside of each other at the supper table. This singular occurrence did not interfere with their appetites. After supper more games, dances and flirtations.

At 12 r. m. I left in company with Mr. and Mrs. Homer, accepting their invitation to pass the night at their residence. It is a very pleasant house on Appleton street, but a few minutes' walk from my stopping place. Their many kind attentions, and pleasant courtesies have contributed much to the pleasure of my stay in Boston. Mr. Homer belongs to a highly respectable family, and through a long life has borne a character of unsullied integrity. He has always had the welfare of deaf-mutes at heart, and years ago publicly identified himself with my venerated friend, Dr. S. G. Howe in the movement which resulted in the introduction of articulation and lip-reading. Recently a nephew of Mr. Homer opened a school for this class at Providence, R. I. In his manners, Mr. Homer is urbane, courteous, genial and gentlemanly. Mrs. Homer also does all in her power for the enjoyment of her visitors, and as she keeps her mind fresh by reading, she always has something amusing and interesting to relate. She is a lady of much spirit and vivacity. There are two children, who can hear—a pleasant boy of twelve, and a pretty and charming miss of sixteen, nearly as tall as her mother. These children are named for Mr. Homer and his former intimate friend, George Loring, the wealthy and intelligent semi-mute. I believe Mr. Homer is the only deaf-mute in Boston, who owns a house, and he earned it by patient industry and care-ful economy.

One pleasant, sunny day, when the air was mild and buoyant, Mrs. Homer with her daughter and a friend of the latter drove up and invited me to accompany them on a sleigh-ride. I gladly accepted the kind invitation, and we soon passed down the broad avenues of the Back Bay, flanked on either side by elegant public and private buildings, thence passing into Beacon street, and on over the Milldam to Brookline, Brighton, and return via Cambridge. It was a delightful drive, and will be long remembered.

Allow me now to tell your readers something about the "Boston Young Women's Christian Association" which I make my headquarters when in this city. It is a new and commodious building, situated in Warren street, nearly opposite the school for deaf-mutes. The appointments are in all respects first-class, and the aim is to surround its inmates with the comforts and protection of a home. The public apartments, consisting of reception-room, parlor, library and reading-room, are spacious and handsomely furnished. There is also a pleasant room containing a parlor croquet-table—great resort for many young girls. The reading-room is supplied with files of the daily and weekly papers. The boudoirs are mostly engaged in various occupations for a livelihood, and come from all parts of New England—a few from the Provinces and New York. Some are students at the Commercial College, fitting for business positions. Others are studying at the Conservatory of Music; yet others are fitting for an artist's career at the Normal Art School. Numbers are spending the winter, or portions of it in Boston attending lectures, concerts, etc., for pleasure and culture.

There are two pleasant young ladies here studying under Prof. Bell, preparatory to teaching Visible Speech in some institution for the deaf and dumb, for example.

I would say here that any semi-mute young lady desirous of taking lessons of Prof. Bell, or improving herself in articulation and lip-reading, could do no better than to come here. Among so many she would have excellent facilities for practice. One cannot fail soon to feel at home, for the general courtesy and good breeding which mark the bearing of all towards one another soon places the new-comer at ease. Besides, it is not difficult for those socially inclined to find congenial companions. It affords me pleasure to accompany the young ladies to church, lectures, and public entertainments. My special friend, who, by the way, is a rapid writer, and always willing with angelic sweetness to use her pencil in my behalf, speedily outlines the sermon or lecture, keeping pace with its delivery by the aid of a few photographic characters.

Christmas proved a day of theatricals. In the morning on descending to the dining-room, I found the pillars gilded in evergreen, with wreaths of the same suspended along the walls, and "Merry Christmas" arched in large capitals across the upper wall. That forenoon I accepted the invitation of one of the young ladies to accompany her to the Church of the Immaculate Conception to witness the ceremony of grand high mass. We were fortunate enough to secure seats near the front, which afforded a good view of the altar. On the walls behind were paintings representing Christ, the Virgin Mary and Joseph. Innumerable jets of gas encircled their heads, while on the altar were many tall wax candelabra. Then came the priests in their white, flowing vestments, followed by a procession of little boys. These latter were dressed in white robes with circular capes. They bore long poles with lighted tapers, and showy vessels of incense which arose and enveloped all in a white, misty cloud. Altogether it was to me quite a theatrical show, and I felt well repaid for going.

That afternoon Mrs. Homer called for me to go with her to a matinee at the Boston Theatre. The play was "Sardanapalus," which I prepared myself to enjoy it as a re-reading of the original. We had good seats facing the stage, and as I looked around the vast auditorium, and saw it densely packed from floor to dome, some nervous qualms came over me in recalling the recent calamity in Brooklyn. But soon the curtain rose and my whole attention became engrossed in witnessing the performance. It was unique, grand, gorgeous and magnificent, and carried out to some extent the brilliant conceptions of the poet.

That evening in spite of invitations sent to several different entertainments, I decided to remain at the Association, and attend the festival held in the parlors. It proved a very pleasant affair, and consisted of music, recitations from Jean Ingelow, several spirited pantomimes, well gotten up tableaux, etc. After this there was a presentation of elegant silver to the matron and assistants; the same being a testimonial to those ladies on the part of the boarders. After the former had returned thanks, they invited us all to the dining-room, where we were served with a dainty collation, consisting of soups, cake and fruit. Then those who chose returned to the parlors and visited the "light fantastic" far into the "weso'ma" hours.

Last Sunday Mr. and Mrs. John T. Tillighest, of New Bedford, called and passed the afternoon. You would never take this gentleman for a deaf-mute, and no wonder, as he has passed his whole life among hearing people. He said, when a little boy his father thought of sending him to the Asylum at Hartford, but after going there and consulting Mr. Weld, and seeing something of the system in vogue there, he concluded to educate his son at home by articulation and lip-reading. Wise father! Happy child!

Mr. Tillighest belongs to the Society of Friends. He is also a member of a fire company in New Bedford. When the fire alarm sounds at night, his wife conveys the intelligence to him by making the letter "F" with her fingers. You would judge from his looks that he was a smart, shrewd business man, and one who does not let any grass grow under his feet. He is doing all he can to organize a new society, and trying hard to raise the mutes out of the slough of demoralization into which the selfishness of past leaders plunged them. But the mutes themselves must do something toward their own salvation by showing a willingness to try to understand the hearing community a little better than they now do, and also conform more to the ways of hearing people. Mr. Tillighest informed me there was to be a meeting of the New England Gallaudet Association at Worcester, Feb. 22, where all New England mutes were to be invited, and then they will have a fair opportunity to consider the Industrial Home question, and decide what disposal shall be made of Miss Morrison's legacy.

This was a very pleasant visit. Our conversation was carried on in signs with Mr. T., and in speech and writing with Mrs. T., who is one of those agreeable ladies that you soon feel at home with.

One day sometime ago, by special request, I escorted a party of ladies from the Association to the Institute to see my old friend, Laura Bridgeman. The party consisted of Mrs. K. of V. A., whose young daughter is studying at the Conservatory; Miss B., a pretty, young teacher from Western New York; and Miss S., of Rhode Island, my special friend, studying at the Art School. We were cordially received by Mrs. Anagnos, the eldest daughter of Dr. Howe, whose husband has taken the latter's place as Director of the Institution. It being visitors' day my friends had a good opportunity of seeing the blind pupils in their classes, and hearing a concert of vocal and instrumental music in the handsome hall of the institution, which they assured me was very fine, and what deaf person does not enjoy the enlivening vibrations of a band? How familiar

seconded the halls and corridors of this institution. Here four happy years of my childhood were passed under the instruction of lady-teachers, who taught me by means of dactylography and articulation—my sight being too deficient for lip-reading. Laura also gave me my first lessons in numbers, teaching me to count up to a hundred by means of colored balls, hung on a wire frame. Several deaf-mutes have been at this school for longer or shorter periods, among the number Susan and Frank Worcester, Mary McKay and George Holmes. After the concert we proceeded to the parlors to see Laura. Upon taking her hand, she recognized me immediately; her face lit up with smiles as she spelled my name and kissed me in the demonstrative manner she shows toward her friends, although apt to be cold and shy with strangers. I noticed she looked pale and thin, and upon enquiry for her health, she said she had been quite ill with a cold which had confined her some days to her chamber. She spoke with apparent emotion of her benefactor and teacher, Dr. Howe, saying how much she missed his kind and noble visits when ill. Then, after a pause, as if to throw off the sad sense of his loss, she gave some details of her illness, and told about the physician who attended her; telling of his efforts to learn the manual alphabet, mimicking his awkward mistakes, which had amused her, and asking why gentlemen could not be as graceful as ladies. Then she invited us to her room, which she takes pride in showing her friends, it is a pleasant, sunny apartment overlooking Dorchester Bay, prettily furnished, and scrupulously neat. She takes the whole care of it. There were many little ornaments scattered about—the gifts of friends. She showed me some recent presents, and asked the color of certain ribbons, gloves, etc. The sister of George Loring, now dead, used to take much interest in her, and gave her many handsome presents. Some of which she yet preserves, and was then wearing an elegant ring, the gift of Miss Abby Loring, with a lock of the donor's hair set in pearls. This lady left Laura \$2,000 at her death. Another ring of amethyst was shown us, the gift of Fanny Kemble the actress; and a tiny gold mouse on her watch chain, a token from Frederick Brainer, the Swedish authoress, besides many other ornaments and trinkets from people of more or less note. Could Laura write her own autograph, and tell about the many distinguished people who have visited her, what an interesting volume it would be! Dr. Howe, with a tender solicitude for her welfare and happiness, disallowed these around her telling of any unpleasant matter which would do her no good, or benefit—therefore, as regards the sterner realities of life—its sin, crime, sorrow, she knows scarcely more than a child. He is one of those starlit souls dimmed in purity by contact with earth. But it was time to take leave of this interesting lady, and after she had kindly written her autograph for my companions, and we had purchased specimens of her handiwork in the shape of dolls—delicate and beautiful as if woven by fairy fingers—we all took leave. And Laura gave me as affectionate an adieu as welcome. My friends expressed much gratification with their visit upon Laura, who is one of the most remarkable women of this century. I have not time now to write about my trip to Hartford and Springfield. Perhaps another time.

A. E. A.

Boston, Jan. 14, 1878.

A Letter from Bridgeport.

BRIDGEPORT, Ct., Jan. 22d, 1877.

DEAR EDITOR:—I have thought that a communication for your paper, might be acceptable from a constant reader of your valuable journal.

Bridgeport, one of the fine and beautiful cities on the thoroughfares of travel between New York city and Boston, is charmingly situated on the shore of Long Island Sound, about sixty miles from New York. It has grown into the metropolis of the public by its being the seat of two celebrated manufacturers of sewing machines, viz.: "Wheeler and Wilson" and "Elias Howe," and is also famous for being the residence of P. T. Barnum, Esq., the showman of world renown.

Here reside deaf-mutes to the number of about fifteen, the most of whom are employed in the above-mentioned shops.

Well, our annual reunion was held in Meriden, midway between Hartford and New Haven, at the house of Peter Geisler, Esq., on Christmas last. The deaf-mutes from the neighboring towns came and swelled the number to twenty-eight. In the evening we all met and exchanged "Merry Christmas" salutations, after which we indulged in various games and dancing till midnight; then we all sat down to a table bountifully supplied with delicious refreshments and tempting dainties, and then we did "eat and drink" to repletion. After this we all went into the parlor to receive presents from a tree well loaded with various and useful articles. Mr. Oldfield, of Thomaston, our clever clown, conducted the distribution from the tree, coupling it with his inventive wits in diverse manners, to our hearty laughter and applause. After the distribution of presents we gave reminiscences of our school life, and spoke of topics of all sorts till we departed for our homes at day break.

This meeting was voted a complete success. New Haven was unanimously voted the place for our next Christmas reunion.

The deaf-mutes of this place met at the house of Mr. Beers, on the evening of the 13th inst., for a social intercourse.

After indulging in games to a late hour, all were treated to refreshments, after which they wended their way homewards.

We propose to meet again soon at the house of J. W. Ford, Esq.

Yours truly,

DIAMOND.

Notes from the Western Metropolis.

(From our own Correspondent.)

CHICAGO, Jan. 2d, 1877.

EDITOR JOURNAL.—There was a candy pull at Mr. Cotton's several weeks ago. I was not one of the guests; but am told that it was quite a pleasant social.

The Sunday following the election of the officers of the society, Mr. E. P. Holmes delivered quite an interesting lecture.

Christmas night there was a Christmas tree at the society's room. Mrs. J. M. Rafferty, the first President of the society, surprised us all by making her appearance in the room on the 24th, and was one of the guests at the entertainment on Christmas evening. Mr. Cotton was selected as the one to take part in the satisfaction of us all. A few games were played, one being "Turn the Platter," in which Mr. C. and the President made us all laugh, by their funny actions. The President had not finished eating his nuts, candy and popcorn, and so had to keep the paper containing them in his arms. About 10 o'clock all started for their different homes, glad, I think, to get a little rest. I forgot to mention above that Mrs. Rafferty has for the past year made her home in Detroit, but I believe now she will once more reside here in Chicago.

Thursdays, Dec. 28, I spent at Mr. P. A. Elmer's, and there met Mrs. Wm. L. Sullivan, our newly elected Secretary, and the President. The evening was spent very pleasantly. Mr. E. knows how to entertain his guests. He related a short story of himself when young, and I am sorry I cannot repeat it, for it was quite amusing.

Yours truly,

JOHN M. COLLARD.

DEAR EDITOR:—I send you \$1.50 for which please send the DEAF-MUTES' JOURNAL to my address for one year. I enjoy reading your paper very much. It is a very valuable paper and I can not do without it. I took it last year and must have it without fail this year. I am a farmer, and was educated at the Flint (Mich.) Institution. I attended school seven years. My wife and myself intend to visit our friends in Michigan during the present year and expect to enjoy the visit very much. We are the only deaf-mutes in this locality, and sometimes feel lonesome. There is good sleighing here.

Yours truly,

JOHN M. COLLARD.

National Deaf-Mute College Notes.

(From our own Correspondent.)

NATIONAL DEAF-MUTE COLLEGE, Washington, D. C., Jan. 23, 1877.

EDITOR DEAF-MUTES' JOURNAL:—

Our monthly Sunday School Concert took place last Sunday, and the amount realized was very fair, considering the small number of the congregation. For the benefit of those who don't know what our Sunday School Concert is, I will try to describe it to the best of my ability.

On the second Sunday of each month, a student from each class in the Sunday School, makes a few remarks in the chapel, on a subject previously chosen, after which the contribution box is passed around.

The subscriptions raised are usually given to objects deserving of charity. For the past few years the object of our charity has been a young girl in far-off Syria, named Sophia Gallaudet, who was so christened after the widow of the late Dr. Gallaudet. We are thus paying the expenses of her education at a Missionary school. After she has got through, she will, like her countryman, the Good Samaritan, become a teacher of the deaf and dumb in her own country.

Attending a lecture with some friends recently, I noticed among the audience a hearing lady interpreting the lecture to a deaf-mute friend. She was using the double hand alphabet. We use the single hand alphabet so much in America, that I could hardly follow her. But seeing so much of the double during my tour here, I am getting to use it pretty well, I assure you.

The *London Times* has frequent advertisements concerning the deaf and dumb, for help in special cases of need, and for support of the various missions. I enclose you a couple of these advertisements.

Wishing you all the compliments of the season.

Yours truly,

JOHN M. COLLARD.

DEAR JOURNAL:—We received the JOURNALS just before leaving Northampton, and were pleased to hear news of our American friends.

Attending a lecture with some friends recently, I noticed among the audience a hearing lady interpreting the lecture to a deaf-mute friend. She was using the double hand alphabet. We use the single hand alphabet so much in America, that I could hardly follow her. But seeing so much of the double during my tour here, I am getting to use it pretty well, I assure you.

Good bye for the present.

Yours truly,

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### Historical Discourse.

(Continued from first page.)

In 1853 and '54 Rev. Almon Chapin was appointed to the pastoral oversight of this charge. Mr. Chapin found the church in rather a disunited condition, and stormy mood; but by his judicious counsels and prudent administration he succeeded in quieting the conflicting elements, and harmonizing to some extent discordant feelings. He proved to be the right man in the right place. An able preacher, a useful pastor and left the charge respected and beloved by the people. He still holds a superannuated relation to the Northern N. Y. Conference.

In 1855 and '56 Samuel Crosier preached and prayed and exhorted and won the Mexicans into an understanding of the duty of living and enjoying religion seven days in the week. No. of members 255. He was a man of eminent herative power, as a preacher he was favorably esteemed. Few, however, could remember much of his sermons when he was done with them. The brother, however, was useful in the pulpit and out of it. He has gone to his rest.

In 1857 Hiram Shepard was pastor. Mr. Shepard was not very uniform in the ability of his pulpit performances. Sometimes he outdoes himself, and sometimes falls short of himself. He was a faithful minister, and I believe a good pastor. No. reported 272. He has passed away from the battle field, and we believe, has received the victor's crown. Brother Shepard was followed, 1858, by J. T. Alden. Mr. Alden was of feeble constitution, but had a clear head and a good heart. He continued but one year in Mexico, and then was appointed to Camden District, and was succeeded here by Wm. Jones, in 1859.

Mr. Jones was a man of mental vigor, a strong preacher. Some thought he had a little too much starch in his collar, that he was too well satisfied with himself. If that was true at that time there has been a favorable change since. He is highly esteemed where he is now laboring; indeed he has few superiors as a preacher. He left 270 members and probationers on the charge.

In 1860 and '61 O. M. Legate occupied this charge as its pastor; a man of a good share of self-confidence, and independence of thought. He filled the places with more than common ability and general acceptance.

In 1862 J. T. Alden was again pastor of this church. If I recollect right, he only continued one year on account of failing health.

W. S. Titus came here I think in 1863. A scholar and a gentleman, a preacher of respectable talent, of nervous temperament, and a little eccentric.

In 1864, '5 and '6 Mexico was favored with the ministry of M. D. Kinney, a young man of promising abilities. Especially gifted on special occasions, he had the ability to swell and shrink, to expand and contract, according to the extraordinary or ordinary character of the occasion. During his pastorate, the church in the place enjoyed something of a refreshing, and some additions were made to the Methodist church, and I believe to the other churches also. He reported in 1865, 275 members and probationers.

In 1867 and '68 Andrew Roe was pastor. Brother Roe was of amiable spirit, of uniform piety, and of more than ordinary ability as a preacher, a gentleman, a good pastor, and an interesting manager of the Sabbath school, a peacemaker in his pastoral intercourse with his people. Members 265.

The next three years, from 1869 to 1871, Mexico enjoyed the pastoral labor of Wm. R. Cobb, a good preacher and faithful pastor, a loyal and safe administrator of the discipline of the church. His fidelity and intelligent piety won for him the confidence and respect of the people generally. Under Mr. Cobb's labor the church enjoyed a season of prosperity, a good revival, and a number of valuable additions to the membership, and the numbers increased from 253 to 337. He is now Presiding Elder of the Utica district. Brother Cobb is a good Presiding Elder, but is better adapted to the pastoral office, though he is safe and useful in both departments, and is generally much esteemed.

Rev. B. F. Barker, a Christian gentleman, a faithful pastor and a skillful organizer, followed Mr. Cobb in 1872, and served the charge respectably and respected, one year, and was then appointed to Oswego district, which he is now serving for the fourth year, with increasing favor.

In 1873 and '74 Rev. J. T. Hewitt was called and appointed to Mexico, and served the charge two years, then on account of poor health, asked for and received a superannuated relation. Mr. Hewitt was a minister of eminent pulpit ability and of unusual conversational powers and social pleasantness. During his second year a good work of revival was experienced in connection with the labors of the Oswego County Praying Association. There were a goodly number of hopeful conversions, and some bid fair to be useful members of the church.

In 1875 Rev. S. P. Gray became, by request and by appointment, the incumbent of this pastorate, and is now on his second year of service. Mr. Gray has a fruitful mind, is a man of positive characteristics, of indomitable courage, of faith that don't depend on circumstances, and a great advocate for good fire. He has a great aversion to a spiritual ice house, and to placing one's self in a current of cool air for fear of getting too warm spiritually. There is no danger of his becoming a *ritualist*. He is not for an economy that will keep a church in a dead calm, but rather for something that will raise the wind, though it stir the sediment, rightly preferring a little agitation to stagnation. We might say more, but it is not good to speak too much of a man's good graces to his face.

Of the preachers named in connection

with Mexico Methodism the following have been called from their work in the church militant to their reward, we trust, in the church triumphant, viz., Jonathan Huestus, Samuel Rowley, Ira Fairbanks, Isaac Puffer, Truman Gillett, Nathaniel Reeder, Truman Bishop, Robert Farley, Joseph Willis, Chandy Lambert, James P. Aylesworth, Orrin Foot, Truman Dixon, Charles Northrop, Eliza Wheeler, Jesse Penfield, Justin T. Alden, Squire Chase, S. B. Crosier, Rufus Stoddard, Hiram Shepard.

Of the presiding elders, may be called to remembrance, Wm. Casper Ronalds, Goodwin Stoddard, Nathaniel Salsbury, Josiah Keyes, George Gary, Lewis Whitcomb, J. T. Alden. These have all passed away, their probationary history has ended, but the wave of influence they severally put in motion will roll on to the end of time, and its results will only be known when the light of eternity shall unfold all secret things. The others named I believe are still living, having a longer space in which to lay up a little more treasure in Heaven. There record is on high.

Of those lay brethren who have held official relations to the church, I am not able, for the want of the needed records, to designate all of them, or to specify the dates of their official service. I will name some of them from memory—William Armstrong, Reuben Halladay, Daniel Landers, Peleg Davis, Benjamin Davis, Daniel Smith, Mark Smith, Oren Whitney, Daniel Austin, Henry Austin, Minor Calkins, Wm. Calkins, Fred Everts, John Mitchell. These have been removed; their membership moved, we hope, to the church above, where they are awaiting the arrival of those who have taken up and carried on the work which they left when called to their rest.

There are others who are still living that I need not name. Some of them are nearing the end of their pilgrimage. They have served, probably with fidelity and loyalty, and will soon receive their honorable discharge, and with it a title to a homeland in heaven.

Others still in the noon tide of manhood are the incumbents of responsible positions, which, if they fill with the fidelity and loyalty of their predecessors, if they apply themselves to know and cherish a love for the doctrines and moral discipline and cardinal rules of their church, founded as they are on Scripture and experience; they having stood the test of experiment for more than a hundred years, they may when called to leave the scene of their responsibilities here, leave a record equally honorable to that of the best of those who have gone before.

The membership has fluctuated as to its numbers, since 1839, between 250 and 400; sometimes nearest 250, sometimes nearest 400. The present number is about 340.

The M. E. Church in Mexico, perhaps, has done its share in promoting evangelical Christianity and Christian Morality, Christian Civilization and the conversion of souls with an efficiency equal to that of any other denomination. It is now the largest church in the Conference, except one. Developed from the class of five in 1809. We can't estimate the amount of good a church has done by its present numbers or condition. To ascertain this it will be needful to go up and take a look into Heaven, and inquire how many emigrants it has fitted out and sent up. When the innumerable company is gathered; when the jewels are made up, it will be said "this and that myself were born there" in Mexico.

As for myself I have been in circumstances to acquire a feeling of peculiar interest in behalf of Mexico. Here I have preached more sermons, performed more hard work than in any other charge, or than any other man has done. Here I have attended more funerals and solemnized more marriages than, on any other charge, made more and greater sacrifices than on any other charge, and than any other man in the Conference has done. And here I have chosen to spend the evening of life, and from here I expect and hope, by the mercy and grace of God, to go to Heaven and share in the happiness of a glorious reunion with all the preachers and people that have lived and labored together in the service of God in Mexico. Oh, that will be joyful should all get safely home.

MASON.—At the last regular convocation of Mexico Chapter, No. 135, Jan. 24th, the following officers were installed: T. W. Skinner—H. P. E. Rulison—King. L. F. Alfred—Scribe. H. H. Dobson—Secretary. G. W. Bradner—C. H. J. G. VanBuren—P. S. E. L. Huntington—R. A. C. W. H. Richardson—M. 3 V. F. G. Smith—M. 2 V. W. A. Tillapaugh—M. 1 V. Geo. A. Penfield—Sentinel.

MEXICO TENT N. O. I. R.—At the regular meeting of this Tent on Jan. 30th, the following officers were elected for the ensuing quarter: C. R.—G. W. Baker. D. R.—J. H. Gaze. P. C. R.—J. A. Rickard. S.—A. N. Benedict. R. S.—H. C. Plumley. F. S.—C. C. Stowell. T.—L. Miller. L.—J. B. Stone. L.—Will Flint. O. G.—L. W. Robinson. S. to C. R.—S. Bennett, B. Treadwell. S. to D. R.—M. Parsons, A. Nelson.

TIME OF SERVICE.—The pastor of the Baptist church, Rev. J. H. McGahan, desires to announce that hereafter morning services at that church will commence immediately after the bells have ceased to toll. This arrangement will accommodate any who may desire to attend the service, and yet are connected with other Sabbath schools.

### The Deaf-Mutes' Journal FOR 1877.

The acknowledged Organ of Literature for the Deaf and Dumb; has the

### Widest Circulation and the Best Staff of Correspondents

of any paper of the kind in the entire universe.

It is non-political in sentiment, high-toned in moral characteristics; a champion of the truth;

a defender of the helpless, and contains

### MORE INTERESTING NEWS AND READING MATTER

relating to the Deaf-mutes than any other paper published.

As in the past, so in the future, the *Deaf-Mutes' Journal* will be conducted in the interests of the *DEAF-MUTES*. Its columns will be interspersed with

### CHOICE ARTICLES

of reading material suitable to the wants of our class of people. Domestic news paragraphs will be abundant and foreign topics freely supplied.

### THE ITEMIZER.

This popular column of personals, will have special and continued attention. We count much on the aid of our friends and readers to keep it supplied with fresh, interesting and newsworthy paragraphs.

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